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## Poetry.

## No Room for Jesus.

O plodding life! crowded so full  
Of earthly toil and care!  
The body's daily need receives  
The first and last concern, and leaves  
No room for Jesus there.

O busy brain! by night and day  
Working with patience rare,  
Problems of worldly loss or gain,  
Thinking till thought becomes a pain—  
No room for Jesus there.

O throbbing heart! So quick to feel  
In other's woe a share,  
Yet human love, each new thrill,  
And sorrow's touch, all fill—  
No room for Jesus there.

O sinful heart! thus to debate  
The being of God's grace!  
Blood-bought truth art thou no more thine own;  
Heart, brain, life, all are His alone—  
Make room for Jesus there.

Let soon the bitter day shall come  
When man will be his prayer  
To find in Jesus' heart a place;  
Forever closed the door of grace,  
Thou'lt gain no entrance there.

## Our Pulpit.

## A Joyless Life An Offense to God.

BY REV. JAMES H. MOOD, D. D.

"Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to the general assembly and church of the first-born, who are written in the book, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, which speaketh better things than that of Abel."—Hebrews xii, 22, 23.

Our topic is, "The sinfulness of a joyless life." Of course I address myself to Christians, for we would not think of speaking of joy as a duty to anyone living a merely selfish life. All we can say to such is, "Be as happy as you can," and a poor chance they have of it, for they cannot draw from any deep personal source of joy; they can only catch what happiness or hope comes to them. But to the Christian who is in vital union with God's life, you are bound to dwell continually in the peace of God. You cannot say to the branch torn from the vine and cast withering upon the ground, "Bring forth fruit," but it is right to demand fruit of the branch that is partaking of the root and life of the vine. I am aware that we are not accustomed to look upon joy as an obligation, but rather as a species of good luck. If it come to us, we are fortunate; if not, we are to be commiserated. We cannot shake off that old habit of associating happiness, joy, peace, with the possessions of earthly good. We are constantly saying or thinking, "Ah, yes, it is easy for this man to be joyful in God, for he has everything that heart could wish." This is a very ancient mistake.

You remember that Satan said to God, concerning Job, "Put forth Thy finger now and touch his substance, and he will curse Thee to Thy face." After his substance was consumed, and Job stood in undisturbed confidence in God, the adversary still adhering to the old mistake, said: "Put forth Thy finger now and touch him, his bone and his flesh, and he will curse Thee to Thy face." Then God, knowing that the true life of his children lay deeper than any or all external conditions, put Job entirely into the hands of Satan, saying, "Work your utmost upon him." So that here we have the sublime picture for all time—a child of God suddenly stripped of all that men reckon as this life, yet maintaining the integrity of his faith intact, nor charging God foolishly.

This oldest recorded lesson concerning the hidden life is recorded by Christ. "A man's life consisteth not in the abundance of things which he possesseth." Let us dwell a moment upon this old truth, so old and so common place that we forget its significance. The life of material things is a dead, mysterious principle. Did you ever see the life of a tree, a flower, an insect? So likewise, the true life of man lies hidden in a central depth penetrated only by the eye of God. Men wear their outer life as a mask. You see them in the midst of their possessions, surrounded by ease and luxury. They have pleasant greetings in the market, a jovial place for their friends. But what of all this? The question of real life penetrates this outer mask like a rapier. What are the true dispositions the real ambitions, the genuine emotions that constitute his silent, hidden life? What manner of man is he when he is alone with his conscience and his God? Does he have life in himself? Does the spring of contentment lie in his own heart, always full to the brim because fed out of the fulness of God? When you push aside those outer curtains of silk that constitute the brave show of life, and look within to see how fares the heart of man, alas, what revolting discoveries.

In London, opposite the superb palaces of the Government, is another palatial structure extending along the river. The grounds are carefully kept, broad flights of steps ascend to elegant entrances, an air of dignified repose broods upon the place. Happy the families who reside here! Let us ascend one of these flights of steps

and look upon the favored mortals. You are ushered into a great hall. But who are these? Yonder on a bench sits a row of women, ragged, filthy, faded wreaths of humanity, faces made hideous by vice and misery. Yonder is a group of men huddled together like half-frightened, half-defiant wild beasts. As you pass, they leer at you as if they would spring upon you like a tiger if they dared. They hate your fine clothes, your smooth face, your white hands. They seem to be saying, "Look at yourself, then look at us. Here we are, look at us! Half clothed, filthy, starving, lame, blind, withered, twisting, shaking with delirium, the very blood in our veins crawling, thick as poison, with every conceivable taint of disease and vice. We are not your kind, are we?" Who are these miserable beings? Why are they here? Why your palace is a hospital!

Let us go out now, and take another look at it. Yonder, back of those windows with marble caps and plate-glass, are the fever patients, raving and tossing day and night. Yonder, under that spiced dome, are consumptives, withering by imperceptible degrees; farther on are the wrecks gathered up from fires and railroad disasters and collisions and street brawls. And so on and on, section after section, till your heart sickens within you. This splendid palace pains your eyes to behold it. It haunts your memory like a nightmare.

Is not this too real a picture of human existence? You pass the front doors of life and look in upon the home life, the heart life of men, and are confronted at once with sin and fear and shame and discontent, low desires, depraved passions, and when you find good, it is not always good in a doubtful conflict with evil, and not good triumphant in the soul? Stop almost any man whom you meet, and penetrate him with the question, "Are you really happy? Is your heart at rest? Does your life seem a good thing to you?" Your answer will be, "No," a thousand to one. Now, to those of us who claim to be Christians, this is the proposition I set before you: In such a world as this, you are bound to demonstrate to men that there is a life of hidden peace, a source of calm repose, unfailing as the springs of the sea; a joy, steady in its light as the rays of a star. We are bound to demonstrate that the peace of God is not of the world; that it is above, and so may be perfect and entire though all material good be withheld from us.

I ask you now to join me in quite an extensive Bible reading on the nature of the new life in Christ. And first, recall our text, one of the most beautiful utterances of Scripture. "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born which are written in heaven, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant, and to the blood of sprinkling, which speaketh better things than that of Abel."—Hebrews xii, 22, 23.

Then again we read, "Your names are written in heaven." The word here was employed by the Greeks to denote that one was enrolled as a citizen, or entitled to the privileges of citizenship. You remember that Jesus said, "Rejoice not that the spirits are subject unto you, but rather rejoice because your names are written in heaven." No gift or power, however exalted, should for a moment be compared with the thought, "My name stands on the great book of one of God's children, I am a citizen of heaven." So the command is laid upon us, "Let your citizenship be in heaven." Again, we are called "fellow-citizens of the saints." The mere fact that we are divided from the rest of the heavenly host by a little space and a few years should not for a moment dim the consciousness of our heavenly citizenship. If you are traveling on foreign shores, does not the thought of your citizenship in your native land lie like a glowing coal at your feet? Its fragrance follows you with its protection, you keep in constant communication with home, you are jealous for the honor of your country, all your plans are shaped in view of your return. You are as truly a citizen while on shore, so, if we are in Christ, we are as truly citizens of heaven as Gabriel or Michael. Our life, our service, our duties, our honors are the same in kind as theirs. The presence of God makes heaven, and God is everywhere, so heaven is everywhere to the pure in heart who can discern it.

Again it is written, "We are heirs with God and joint-heirs with Christ." Now I beg you, friends, not to let these words roll as empty sounds through your mind—joint-heirs with Christ! If Christ himself had not before this prayed with the Father, these words would sound almost sacrilegious. Joint-heirs with Christ, not to some heaven with golden streets and jeweled battlements, but sharers with Him in the honors and joys of God's love, dwelling with Him in spiritual communion. "Thou art no more a servant, but a son, and if a son, then an heir of God." "Beloved, now are we the sons of God." And you may be sure God expects you to live in accordance with your rank, to live honorably according to the measure, of the riches of God.

Now, I sincerely hope I have

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# Baptist Record

J. B. GAMBRELL,  
M. T. GAMBRELL,  
W. S. PENICK,  
Editors.

CLINTON, MISS.

Thursday, - Dec. 17, 1885

## Editorial.

Receipts—Henceforth, subscribers will find their receipt folded in their paper. Please preserve for reference.

### Minutes of Southern Baptist Convention.

I have in my possession a lot of the above minutes. It costs four cents to mail them. Any one wishing a copy and sending the requisite stamps, will receive a copy. I cannot mail them at my expense.

J. B. GAMBRELL.

### ASSOCIATION MINUTES.

We have employed a competent foreman to take charge of the Baptist Record Job Office, and he will print Association Minutes neatly and cheaply. Clerks will please write for our terms before letting out their work. Those favoring this office with their work will be materially helping their paper.

### APPOINTMENTS.

I will be with Pastor Wilson, at McCool, next Saturday and Sunday. On the 22nd instant, I hope to meet the pastors of the Yalobusha Oxford Association, at Grenada.

J. B. GAMBRELL.

### NOTES AND COMMENTS.

Pastor J. W. M. Williams, is pastor of the First Church, Baltimore.

Elder D. E. Gambrell has moved from North Mississippi, to Leno, Ark.

Now is the time to settle with pastors. Let it be done in full by the new year.

Indiana Baptists have just completed a \$100,000 endowment of Franklin College.

Elder T. D. Bush changes his address from Hebron to Poplarville, Mississippi. Correspondents take notice.

Elder B. N. Hatch is now in a meeting at Jackson, Tenn. He requests prayer for the divine blessing.

We desire every one who has any money on hand for the Record, to send it in, and do not let it go to waste.

Brethren S. M. McGee and W. J. Shirley have been made deacons in Camp Street church West Judson Association.

Baptist papers are thickening in and around Virginia, but the Old Herald, nothing is wanted, says: "Come one, come all."

F. D. Johnson & Son, jewelers, Lynchburg, Va., are thoroughly reliable, and will be glad to fill your orders for Christmas presents.

Louisiana will try to have it so that she may rejoice and strike hands with Mississippi next year in the great rejoicing.—W. S. Penick.

Ask Bro. Melvin to write an exegesis on Romans ix: 3.—B. S. Watts.

We shall be glad to have him do so.

Prayer is not overcoming God's reluctance or changing his purposes, but it is co-ordinating with his willingness and putting ourselves in a line with his plans.

The Baltimore Baptist thinks we missed it in thinking a one dollar Baptist weekly can't do well. May be so; but experience is on our side of the question.

Elder D. E. Gambrell is now at Leno, Ark., and finds plenty of work. He is pleased with his new field. We hope that he may be abundantly blessed.

The Hazlehurst saints, nothing daunted by the fire, have risen up and are setting their church house in order. It is to be overhauled internally and much improved.

"In a large part of Maine an entire generation has grown up practically ignorant of the liquor traffic, never having seen a liquor shop, nor the pernicious effects of the saloon."—Maine Paper.

Brother Jesse Norwood has this to say about the Record: "I love the doctrines and principles advocated by it. I frequently feel remunerated the value of a year's subscription in the reading of one column."

Temperance puts coal on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, contentment in the house, clothes on the children, vigor in the body, intelligence in the brain, and spirit in the whole constitution.—Franklin.

"We have no Baptist Church, (colored excepted), in this section. We would be glad if our brethren would call, and preach for us in their travels." This is what Sister R. E. Foster, of Hays Landing, writes in renewing for the Record.

Elder E. E. King, of Starkville, has accepted a call to the Greenville, Miss., Church, and will begin his labors there January 1st. He will be supported jointly by the church and Convention Board.

This fills a long felt want in that growing city. Other good things for the Bottom are in contemplation.

Elder S. J. Anderson retires from the Texas Baptist, in order to make way for the unification of the two Baptist papers of Texas. It seems that a thorough unification of all interest of that great State is a forgone conclusion, for which all good Baptists will rejoice.

I believe our principles should be well defined and sharp cut, and on all suitable occasions, have a manly defense in a true Christian spirit.—W. S. Copeland.

Well said. Baptists should never let it be believed that they are about like other people. There is an essential difference between those who hold the truth, and those who permit it.

Temperance sentiment seems to be expressing itself in a more and more practical form in the South, and it appears now probable that the states of New Mason and Dixon's line are to be at the front in matters of legislative reform. We heartily deprecate the utterance of a certain party organ which designates such victories as that gained last week at Atlanta, Georgia, as in keeping with an "intolerant South." It is a sort of intolerance regarding things religious that we want more of in the South, East, West.—The Standard, Chicago.

Arkansas Evangelist is giving some sensible advice to brethren who had "split" a church over the new communion teaching says:

This new dogma should not be made a bar to fellowship on either side. No principle is involved, there is nothing in it, one way or the other. Some brethren believe it is not proper for female members to vote or speak in church; some think it proper; but they all go along like Christians in harmony and peace.

So we do in Mississippi, and there is no trouble.

A prominent member of the "house of bishops," so called, who is now dead, in a conversation with a Baptist pastor, acknowledged that the ancient form of baptism was by immersion, and said that the Church of England through its early history so taught. He employed the change, and said that he agreed with Dean Stanley that it would be a wise step to return to the "ancient and Scriptural form of baptism." And yet, when asked why he did not submit to immersion, he excused himself by saying that he did not regard it as essential.—Baltimore Baptist.

It is not generally known that Episcopalians are strongly immersionists, but their prayerbook is.

The Rector of St. Paul's Episcopal church, New Orleans, in a discourse designed especially to prepare for the English Evangelists soon to visit the church, said:

"Do nothing and say nothing to disparage the mission or lessen its usefulness. Oh, I tremble for those who at such a 'time of visitation' not only receive no blessing, but are the cause of keeping others from receiving a blessing they might have had."

Excellent advice! How many good causes have been hurt by the talk of those who ought to have been helpers. Never speak a word against a good work.

### LOUISIANA NOTES.

The Second church at Mansfield sends to our treasurer this week, \$34 for State Missions. Recently they sent us \$50 for ministerial education. This is a noble band of workers. Already their contributions amount to more than two dollars per member. Last year they gave \$112 to Foreign Missions. If they give that much this year they will raise about five dollars per member for our Executive Board. It is likely now that they will be the banner church of Louisiana. One of its members, we hear, has secured fifteen subscribers to the Record recently. We feel like taking off our hat and giving three long cheers to this gallant band, as they lead us on with unfurled banner to glorious victory.

But scarcely had these imaginative cheers ceased to reverberate in our joyful hearts, when there came a response from north of Red River. Letters from Brethren H. A. McFarland and W. M. Reese, telling of a grand collection taken at Athens for our State Mission work. Fifty dollars and more to be added from this Spartan band. This is as much as this church pledged for all our objects. We do not wonder at this result, when we read what Brother Reese says of Elder D. H. Burt, the pastor of this flock: "Brother Burt," says he, "has a big heart and every bit of it is devoted to the Master. In him the Board has a true friend and zealous helper." And our surprise grew less when we read Brother McFarland's letter telling of this grand meeting at New Hope church. He says the meetings were opened on Saturday by the pastor, who read the 12th of Romans, and preached a good sermon from Romans viii. 1. Brother Traylor, from Gibbs, preached an edifying sermon at night. He read the 12th of Romans; and used the first verse as a text. Brother Reese, President of Mt. Lebanon came in on Sunday morning, was invited to preach, and he too, used the 12th of Romans and first verse. "These three preachers were strangers to each other, but their minds ran well together to have

had no consultation." This is a grand chapter. We suggested it, when we first came to Shreveport, to our people here as a text for the year. It contains more plain practical teaching than any other chapter of the New Testament. Indeed there is scarcely a single practical duty growing out of the relationship of life, that is not explained, and enforced in this chapter. Let every one, who reads this, turn to the Bible and read the 12th chapter of Romans.

Another thing that struck us as having something to do with this fine collection, was a remark in Brother McFarland's letter. "I prayed that we might raise fifty dollars. I can but praise the name of the Lord that He hath put it into the hearts of His children to work for the advancement of His cause here on earth. I feel to rejoice." This is the explanation of many a great and generous result. Praying must precede giving, that praise and rejoicing may follow giving. Paul, the great Apostle, who wrote the 12th chapter of Romans, was one night lying in the inner prison of Philippi; his feet were fast in the stocks, and his back was sore with many stripes. "And at midnight Paul and Silas prayed, and sang praises unto God." What was the result? A great earthquake, a mighty deliverance, a whole family converted.

Prayer always goes before praise. Prayer is the soul waking up. Praise is the soul waked up and in full exercise of its powers. The praise and rejoicing of Christians are perfectly irresistible. Brethren, let us pray more, that we may praise and rejoice more.

Brother Reese says: "When I entered the church Brother Burt was making a Sunday School talk. I would that every Baptist in Louisiana could have heard as much of that talk as I did. I think they all would have done as the Athens brethren and sisters did—by a rising vote pledge themselves to pray and work for an increase of interest in the Sunday School work."

Will Brother Burt put that speech down in words and give it to the Record, that the Baptists of Louisiana may all read it? Our people are not half awake on this subject. Brother pastors, let us all do like Brother Burt, and get our people to realize the importance of the Sunday School work.

Brother Reese says this church "enjoys the enviable reputation of always paying more than she promised."

marked upon the impatience of the sisters during church conference. We believe they have not quite understood the reasons therefor, and in order to help them to "put themselves in the women's place," enough to rightly appreciate the sisters' feelings we propose to give a glimpse "behind the scenes" in woman's life and show the causes for her restlessness during church conference.

Women's life is for the most part but a succession of periods of tutelage in the practice of patience. Its exercise is called for in every hour of the six working days, each week. Naturally enough she longs for the rest of a part of one day out of every seven. A rest that shall relax the strain upon heart and mind, the tension of nerve so trying to patience and come with a benediction from heaven upon her soul. She looks for all this in the Sabbath morning services of the Sanctuary. In order to gain time for this rest and refreshment from on high, she has filled Saturday with the performance of household duties "preparatory to the Sabbath."

In spite of the Saturday's thrift there is much necessary labor that must be crowded into Sunday morning before "time to go to church." Arrangements for the Sunday dinner must be completed before she leaves home. If she has a cook that servant will want at least part of Sunday for rest and worship and a Christian mistress, who watches for souls and wants them saved, even though clothed in no gro flesh, will try to arrange the necessary labor in such a manner as to afford the servant the opportunity of attending one service. After surmounting many obstacles, keeping a constant curb on her spirit lest she yield to impatience, the woman reaches church, listens to and tries to profit by the sermon. The sermon being over, conference begins, and while she doesn't know that it will brighten her for to go away, she has only a vague idea of how it can be her duty to stay, and, staying, she does not see that she is profiting as she has profited anyone by her presence. She does not know whether or not she's enough a member of the church to vote in any of the questions which come up for decision. She doesn't know how the "superstition" of Paul may be wrested and twisted around by some brethren to fit the behavior of women who vote in church conference, and so she comes to have a feeling, as she sits there in bodily discomfort, of real uselessness which not even the wit and wisdom

the average of the thirty-two brethren can afford to spend their money on them and others like them. Brother Burnett is boarding in the Minister's Cottage, a house built and furnished by the ladies of the State. His board does not average him more than four dollars per month. I mention this fact to show that we treat the Louisiana boys just as we do the boys of Mississippi. It makes no difference to us where they come from. They are our boys when they get here. There is no state line in the Master's kingdom, and we are working for the Kingdom of God. How would the ladies of your State like to build another cottage like the one we now have? It will cost about one thousand dollars.

These words of Dr. Webb should encourage us all to help our boys. What cheap board! Four dollars a month! Surely all our young ministers may be educated. Louisiana ought to have a cottage at Mississippi College for her boys. Which of our good ladies will take the matter in hand and see that it is built and furnished?

### AN URGENT REQUEST.

The Executive Board wants to be able to report at the next Convention every dollar contributed by Louisiana Baptists to benevolence, and we request that all contributions from individuals, societies and churches, to any objects be sent through our treasurer, Brother Geo. A. Turner, who will receipt for the same, and forward to the designated place, all money forwarded to him. Take care then, brethren and sisters, that your contributions to Foreign and State Missions, to Ministerial Education, to Sunday School and Bible work, to the Valance St. Mission at New Orleans, and to any other object, shall go through the hands of our treasurer.

We beg that you will not send money directly to any of our ministerial students or to our Foreign Mission Board, but send it to our treasurer, that he may put it on his books and have it to report to your credit at the next Convention. All your contributions shall go to the object or person as you direct; we only want to make a note of it on our books.

W. S. P.

### IMPATIENCE OF THE SISTERS IN CHURCH CONFERENCE.

marked upon the impatience of the sisters during church conference. We believe they have not quite understood the reasons therefor, and in order to help them to "put themselves in the women's place," enough to rightly appreciate the sisters' feelings we propose to give a glimpse "behind the scenes" in woman's life and show the causes for her restlessness during church conference.

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the brethren in their resolutions of disunion, and specifying reasons can dispel. With these soundings it is any wonder when visions of the bewitched dinner, the cross cook, hardly family and the inevitable dish of Sunday afternoon crowd upon her that she should show signs of restlessness and breathe an audible sigh of relief when all references are taken up and dismissed, a lot of new ones put in for next time, each brother and his share of motioning, seconding and speaking, and the motion to adjourn is "carried." We are sure the sisters are wrong to show any restlessness. They ought in church conference as everywhere else to "let patience have her perfect work," but some how in this matter we feel that they are more "stunned against stinging."

### AN ALARMING DRAFT.

Several of our exchanges are raising a note of alarm over the absence of the Sunday-School children at the regular preaching services of the church. The Sunday school is in many places called the children's church. Somehow, all efforts have failed to break up the impression that the Sunday-school is particularly the place for children. Parents and grown-up people, except those especially engaged in the work, do not, as a rule, attend the Sunday-School. It is mainly a children's gathering. And when the children are through with the exercises in their service, they go home and leave the elders to have their service to themselves. The result is, the teaching service is undermanned by the older people, and the preaching service by the younger. The further result is, when the young people grow up, they leave the Sunday School, and having never become attached to the preaching, they drift away and are lost to the church.

We speak of this as the practical working in many places, and not as the necessary working. Yet, as common as it is, that we may well pause and consider what can be done. We believe that, if it comes to it, that the children cannot attend Sunday School and church, then the Sunday School should be disbanded. No instrumentality for propagating the faith can ever rank with the preaching of the word by God's chosen ministry. Its prominence is always to be insisted upon and guarded.

But we do not conceive that the Sunday School is a necessarily paper suited to larger boys and girls, published by the same Society, price per year 50 cents.

The PICTURE CARD QUARTERLY is for infant class use. They are printed in gay colors, and are prized by the wee ones almost like reward cards. Price per year, 20 cents.

OUR LITTLE ONES is to be greatly improved for next year. The first of each month will have a colored page printed in six colors and is sure to delight the little folks.

The YOUNG REAPER is better known to our young people and is the same price.

OUR YOUNG PEOPLE is a twelve page monthly for the older scholars, and will be found interesting and instructive. The January number contains an article on Geoffrey Chaucer, who has the title of Father of English Poetry; the first installment of a serial story by Mattie Dyer Batts, and other good things that we cannot mention, for want of space. The price of the paper for one year is 50 cents.

REACHING THROUGH.—The statement of the Trustees of Reachi College found elsewhere, is to us a personal grief. We have declined to publish anything on either side, coming from private sources. We admit this statement because it comes from a corporate body, bearing a responsibility to the Baptist denomination in Louisiana. Our Louisiana brethren need great wisdom and forbearance in this day of their trial. Let everyone beware of passion. It will be hard for many of them to be prudent, but never will they need prudence more. It is at such times that both sides are in danger of being led to say and do foolish things. Much prayer and little speech is needed.

### DIVORCE.

The following statements are made to cover recent inquiries.

1. The Scriptures teach that marriage is binding during the life of the contracting parties. The two become one flesh.

2. But the Scriptures specifically teach that the relation is dissolved by the sexual unfaithfulness of either of the contracting parties. And they declare that, besides this, there is no cause for divorce.

3. The injured party is free to contract marriage again.

4. The State laws allow divorce for many causes; but the State law is not the rule of church action.

5. When church members secure divorce for other than the one Scriptural cause, and form unions with other parties, under the form of a second marriage, they are to be adjudged living in adultery and dealt with accordingly. The churches must obey God rather than men.

### SUNDAY SCHOOL HELPS.

We have received copies of the Helps, published by the American Baptist Publication Society for the year of 1886.

THE BAPTIST TEACHER will be, as it has been a valuable aid to the teachers of our Sunday Schools and at the low rates of subscription (clubs of five and upwards 50 cents per year) we cannot see how any teacher can decide to dispense with its help.

THE SUPERINTENDENT will be of invaluable service to all superintendents who need to learn anything about the delicate and difficult duties of that office. Perhaps no position in the gift of the church affords a better opportunity for blunders and not even the deacons are more subject to criticism than the Sabbath School superintendent. The Baptist Superintendent, edited by Dr. C. R. Blackall, is only 25 cents per year, and we believe, if it were five times that price, no Superintendent ought to do without it.

THE SENIOR QUARTERLY for the use of advanced Bible students contains a map, many illustrations, the old and revised versions of the Scriptures, notes and explanations, also music appropriate to the lessons. Anyone wishing help in the study of the lessons will find it here. Single copy for one year 30 cents.

THE ADVANCED QUARTERLY—is for pupils a grade below the Senior Quarterly. It lacks the map and double Scriptures, having the old version only, but it contains more than most pupils learn. Price per year, 25 cents.

THE INTERMEDIATE QUARTERLY to help the boys and girls study the International Lesson prepared by Mrs. M. G. Kennedy, needs no words of commendation to those classes that have used it, and if it once be tried by any Sunday School it will not be abandoned. Price of single copy per year, 25 cents; in packages of 25 or 50, 10 cents.

THE PRIMARY QUARTERLY has the same lessons simplified for the little boys and girls, and is to be had at the rate of \$10 per hundred.

THE PICTURE CARD QUARTERLY is for infant class use. They are printed in gay colors, and are prized by the wee ones almost like reward cards. Price per year, 20 cents.

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### THE MAILS.

Never since we have been conducting a paper have we had such trouble with the mails. Packages are returned to this office marked "no such office when we have been sending these for years. Papers mailed here Thursday do not reach Clinton, La., until the following Monday. Not a few brethren write that they do not get their papers at all. One brother receives two issues of the paper together, and then misses a week. Our letters come in sometimes ten or fifteen days old. Others do not reach us at all. We need a lot of papers are having similar troubles. All this, we suspect, is owing to a change of route agents and postmasters. We are a well confirmed Civil service reformer. Why change officers who know their business for those who do not?

Renew your subscription.

### MISSION DEPARTMENT.

CONVENTION BOARD, LOCATED AT JACKSON, MISS.

H. F. SPIROLES, President.  
W. D. RATLIFF, Rec. Sec'y.  
B. W. GRIFFITH, Treasurer.  
J. B. GAMBRELL, Cor. Sec'y.

### MEMBERS.

R. Kells, B. D. Gray, Geo. Whitfield, T. C. Walne, A. J. Miller, R. A. Colson, John Powell, A. J. Quince, J. W. Borenman, M. V. Nodding, A. A. Lomax, A. V. Rowe.

### CENTRAL COMMITTEE ON WOMAN'S WORK.

Mrs. J. L. Johnson, Pres't. Oxford.  
Mrs. A. J. Quince, Sec'y & Treas. "

### MEMBERS.

Mrs. Geo. W. Leavelle, Oxford.  
" E. C. Edwards, "

" W. I. Hargis, Shuckla.  
" Justa Groer, " "

" R. A. Colson, Shuckla.  
" W. S. Webb, Clinton.  
" M. J. Nelson, New Orleans.  
" W. E. Berry, Blue Mountain.  
" E. E. King, Starkville.  
" S. Landrum, New Orleans.  
" M. C. Cole, New Orleans.

Miss Kate Carothers, Oxford.  
Mrs. Manly W. Phillips, Meridian.

### NOTES.—A CONTRIBUTION FROM EVERY MEMBER OF EVERY CHURCH TO EVERY OBJECT FOSTERED BY THE CONVENTION.

### DIRECTIONS.

Send all contributions for State, Foreign and Home Missions, Mississippi College, Ministerial Education, and Support of Aged Ministers, to B. W. GRIFFITH, Jackson, Miss., who will return receipt. The Capital State Bank has kindly consented to disburse funds to all leading points free of charge.

All communications touching the business of the Board should be addressed to J. B. GAMBRELL, Clinton, Miss.

A sister sends us a contribution for the college and home missions and says: "I am always ready and anxious to give to the support of the college."

Have no fears for my churches. I am now in the harness and will get them to do all I can.—R. N. Hall.

With Miss Emma to help you, we expect a strong pull.

I will send you a Christmas gift for missions.—R. N. Hall.

Will not one hundred other pastors do likewise?

Winona will certainly pay her apportionment—\$140. May God bless you in your work and make the present plan a great success.—J. T. Zealy.

It will be a great success, if the pastors will help.

Elder A. H. Booth will try to see that all the people under his charge contribute to all the work.

Brandon church last Sunday accepted the \$35, her apportionment for the State Board.—J. H. Whitfield.

The Brethren of Beulah church, Central Association were apportioned \$150; but they are at work to get the whole church enlisted, each giving as the Lord has prospered him. They think they will go over \$300. One brother says the Lord has a bale of cotton and sixty bushels of corn at his house. When we all give, and all give as we are prospered, there will be no lack of money.

The Convention Board wishes to strengthen the Associations as such, their Boards, the pastors and the churches. Every church and pastor should work together to bring up the churches full quota. To fail is to weaken both the church and the pastor. Then the pastors and interested brethren should see that the Association fails not. If one church fails, the whole body is weakened, so every one in the Association is interested in what every other does. Therefore, we believe that the pastors of every Association in the State should hold a meeting and arrange to completely work up their Association.

### A SPECIAL REQUEST.

We wish every dollar collected for any of the objects of the Convention to be sent in before the first of January. Brethren, heed this.

### OUR WORK.

Recently a brother speaking of foreign missions said, "will contribute to our work" but I don't feel like giving to foreign missions." Why is it not as much "our work" to preach the gospel to "the regions beyond," as it is any body's? Surely, if it is God's work, and we are God's people, it is our work, and let us all have a hand in it.

319 Barmese churches contributed last year \$25,000 for religious work.

Elder J. W. Lipsey outlines an important field for missionary work in the Mississippi Bottom. Jonestown and Clarkedale are two of the points. We rejoice that brother L. is to revisit the field.

The Secretary spent a few days last week with the French Camp brethren, preaching a series of sermons on church life. He had a good bearing, a good time and although they had contributed to State Missions, they gave \$25.75. We were also at Beread on other church of the Louisville Association Saturday, and talked to twenty

ty people closing with a collection of \$7.00 cash and more subscribed. The pastor, Elder Jonathan Simms was kept away by a sick daughter and preaching was not expected. Pastor Fancher was detained from French Camps by a sick wife.

MISSION NOTES AND COMMENTS.  
"Your card of the 21th, Nov., ult., received a few days ago asking for a collection, etc. My churches are nearly all very poor, in fact, our Association is poor, so much so, that we can't support a missionary for our great destitution. What is to be done? I was about to take a collection last Sabbath and named it to the elder deacon and he dissuaded me from the undertaking. I will, however try to bear it in mind, and possibly I can take a collection at one of my churches. I believe it is the very plan, to take up collections often, and have been trying to bring the brethren up to that point but heretofore, it has been without success—will keep trying, sympathizingly.

No writes a beloved brother, and upon it we will say first: That Association should ally itself firmly with the strength of other might help her weakness, according to the scriptural idea. And, second, let us weak to supply their destitution, and doing nothing for others is the sure way to grow weaker and finally die. Nothing is surer than decay and death following doing nothing. Third, that deacon did wrong. Even, if he did not feel like giving, maybe, some poor widow did, and she ought to have had a chance. Fourth, regular and frequent giving is as essential to the development of a church as regular milking is to keeping up a flow of milk. We suggest that the good brother pastor go ahead and take regular collections, letting those give who will:

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Winona will certainly pay her apportionment—



To the Baptists of Louisiana and  
to Friends and Patrons of the  
Keachi Baptist Union  
Male and Female Col-  
lege.

Sept. 1885, the Grand Cane nation met at Mansfield. The officers of the college made, as is custom, their annual report to the Association, in which, they stated that Mr. Coleman was not in harmony with the reasons, they nominated for re-election as President of the Association for another year. His report called forth quite an extensive inquiry into the state of affairs, and when motion was made to elect Mr. Coleman, for another year, it failed for the want of a second. The Association refused to elect him, and in this discussion that the fact brought out that he had never dealt with his contract with

the old S

St. Clair Lawrence.

The Aberdeen Association organization, you will speak of others going to their higher ones."

"The men whose names I mentioned were John, and who now attend the association in that city. And I can almost see Dr. Lattimore as he stood last sermon. It was very clearly before me." By the next Sabbath entered the "rest that is to the people of God." Again in the bounds of the Aberdeen Association,"

"I seek church, more than six years ago, while ministering at the pastorator of the East Den-

Tuesday, November 24th,  
and I, with our little babe,  
by rail to Bienville Parish to  
a few days with our relatives.  
For, Elder J. A. Harrell met

day evening I went home  
her brother, A. J. Har-  
preached on Monday at  
line church, where I was

very beneficial to all,  
ly to the ministerial  
the college. It was  
to attend two of their  
and I enjoyed them very  
were in reach I would  
night meeting when it  
for me to get there.  
on it to be

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J. F. MURRAY,  
Chicago, Ill.

On the 8th day of December, at the residence of W. T. Quales, it was my pleasure to unite Miss Ruth H. Hughes to James A. marriage.

bright beyond.  
A. G. FELDER.  
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times beneath a surface  
and short-coming. It is  
at Mr. King's ministry  
traught with lasting good  
people, and the fondest  
of scores of good people  
appeared in his behalf

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## Home Circle.

### Poetry.

#### Child-Nature.

BY WILLIAM H. HAYNE.

A man may be noble and great,  
And a woman tender and pure,  
But their knowledge, if deeper, is less divine.  
Than childhood's innocent love.  
Ah, why should we wonder at this?  
For God on the little ones smiled,  
And we often lose with the lapse of years  
The flawless faith of a child.  
A man may be gallant and gay,  
And a woman young and bright,  
But they seldom keep through the waning years  
The passion of pure delight.  
Ah, why should we wonder at this?  
For God on the little ones smiled,  
And the hands of the Wise Men bent above  
The cradle that held a Child!

### Editorial.

#### Homely Talks.

MANNERS TOWARDS THE YOUNG.  
There is line upon line, precept upon precept, here a little and there a great deal, in all our books, newspapers and periodicals about the deference due age, the cultivation of proper respect for age and the proper manifestation thereof in courteous manners. This is all very well and affords very interesting reading for mature man and woman, and for the aged. In deed, if we had all taken as much interest in such reading in our young days as we do in the advanced years of life, how much we might have improved upon our practice; but the remembrance of our youthful lack of interest in these precepts, lectures, etc., ought to lessen our condemnation of the young folks who to-day fail to find interest in such. As even mature men and women and aged people also have not attained unto absolute perfection, it may not be amiss to consider our duty as Christians in the matter of our manners towards the young. And first we lay down as an uncontrovertible proposition: "The measure of our influence over the young is determined by our manners toward them."

This being true, how important it is that we cultivate—if it is unnatural—a bearing toward the young that shall give us an influence over them.  
Some good people seem to feel that the pureness of their motives and the correctness of their principles will condone for brusqueness or even rudeness of manner, but such can never be; for even mature people are not given to looking beneath unpleasant manners to find a pure motive, if the unpleasant manners are not directed against some one besides them.  
If there be "sermons in stones and books in brooks," we may surely not fail to learn something from the young, for they are neither harder than the stone, nor noisier than the brook. And if we might hear them sometimes, when in humble imitation of their elders, they discuss us with great plainness of speech, and as sprinkling of youthful wit thrown in for seasoning, we might find wherein we failed of influencing them in the right direction. Some young people of both sexes were talking about the individuals of their acquaintance. Said one young girl: "I love Mrs. C., she does me good every time I meet her, she shows such a genuine sympathy for us young folks, and yet we know she believes in young folks: being wise and prudent."

A youth not out of his teens, who looks like her too, she's so mother-like, that the one you wouldn't mind asking for a piece of pie or cake between meals." An older youth said: "We know your weakness for sweet things, Bob, some of the rest of us like her because when we've done anything wrong, we know if we go to her and talk about it she talks to us patiently and kindly, and does not try to paint our faults blacker than they really are." "Old Miss Polly" is your land to paint things black for you," said the youngest of the crowd, "she can make even the slightest transgression look blacker than charcoal and bitter as gall for iniquity by her insinuations." "I could tell you something worse about her than if I'd a mind to." I wouldn't ever go to her for comfort." Another said: "Comfort indeed, she looks about as comforting as a field of Canada thistles, and she seems positively to hate young folks." "How do you like Brother B.?" asked one of the party. "Like Brother B.?" said a merry young girl, "why his very manner towards young

people seems to me to say, 'oh, you are committing a great sin by being so young and cheerful and happy; you ought to be old and have been born old and solemn and long-faced and miserable, and then you might have been as good as I am.' His religion seems to make him miserable and he means to make everyone else miserable." "Well," said one who had, up to this time, been a listener, "I can't help being affected by these disagreeable peculiarities of manner and I believe I'd rather have a little less religion (if that's what makes them rough and sour) and a little more manners." "So would I," said the first speaker, "let us improve our minds and manners by talking on more pleasant subjects."

Unintentionally the young folks had taught a lesson to one chance hearer. Froebel said "we learn by doing" and his kindergarten is built upon that idea, it is perhaps more true that we teach by doing, and respect and deference to age is best taught to the young by the middle-aged and old showing the same sentiments toward youth. All good people profess an interest in the young, but some have no "knack" at showing it; others do it want to show it but wish their interest "taken for granted." With equal propriety might the young ask that their respect for age might be taken for granted. We have never liked to hear young people apply the adjective old as a deprecating epithet to their seniors, but we fail to see any shade of deference in the moral quality of the speech when young is applied derisively to our juniors.

It seems, then, since influence is determined by manner that the cultivation of a pleasant manner towards the young is a Christian duty.

### Communications.

#### Letter to the Young Folks.

My Dear Young Friends—I will take you another little trip to Italy as we emerge from the Mount Cenis tunnel into the Piedmont Valley. The scenery here is very lovely. In the bottom of the Valley is a restless, rippling little stream very much like children at play, sometimes hurrying forward, jumping over the boulders that lie in the path, making a fuss over some obstruction that it cannot drive out of its way, nor climb over, so after some noise and fuss, it does just what children would do, and that is, goes round it; and in a deep place below it seems to lie quiet and rest awhile before renewing its trip to the bosom of the Mediterranean. Along the shores of this little stream are many very pretty gardens and dwellings. On the lower parts of the mountains are little farms, and wherever a little soil would lodge there was a little patch of wheat growing, indeed land seems so precious to this mountain region that every spot that did not look to be larger than an ordinary sized room and then they are in such of the way places that I wondered how the people ever got to them; to me they look inaccessible. Everything is carried on the shoulders to and from those little fields, for no work and mail could climb to them, such inaccessible places. Such houses looked as if they must lack very much of the comforts which we prize in our homes, and yet every one of them is "sweet home" to some one. On the mountain sides the vine and olive also grow while up, up the tops of those mountains (this spur of the Alps) are all covered with snow, always white with snow. I thought it very beautiful to be as it were in the midst of all the seasons at one time. We would sometimes pass a small town or village, or a little village nestled close to the mountain's foot, and sometimes way up on the tops of the mountains, where there was no snow, there would be a castle and stronghold standing like sentinels and guards to the valley below. In due time we reached Spiez, a port on the Mediteranean, about a few hours there very pleasantly and then went on to Pisa, arrived there at night, put up at a hotel near the bridge that crosses the river Arno. Here I found excellent quarters, but about daylight (3 o'clock a.m.) I was awakened by such a sound as I had never heard before. Had I been translated to such a country of big folks or things as "Gulliver" describes I should have thought it one of their swarms of big bees. So I got up and opened the shutters to see what was to do, and such a sight, there seemed to be thousands of people and all of them armed with some kind of weapon, all of them talking very loud at the same time, and buzzing about, and they surely did make an immense hum. After awhile the noise died away, and I

went to sleep again. When I got up at the usual hour and went into the street there was not a sound of the multitude that had been there a few hours before. I made inquiries about it and was informed that it was the first day of the wheat harvest and those were the reapers. They came in from all the surrounding country, and here the farmers met them and made bargains for the cutting and gathering in the crop, the making those bargains and marshalling and marching their companies made all this hubbub. My dear friends, there is need just now for a marshalling of the reapers for the harvest of the world, for "the harvest truly is plenteous, but the laborers are few. Pray ye the Lord of the harvest to send more laborers," and not only pray, but enter yourselves into the ranks of the reapers, for the cry is, "Where are the reapers? Who will help us to gather in the sheaves of good from the fields of sin?" Everyone of you can help. I know you can find some way of helping. Soon you will be singing Christmas carols. Won't you all try to sing in such a way so that all the earth shall hear the good tidings of great joy, the news of a Savior able to save to the uttermost all that come to Him.

But to return to Pisa. Having procured a guide, we started to visit the objects that brought us thither, and first we visited the famous leaning tower or Campanile. This is said to be one of the wonders of the world. It is 179 feet high, it is 13 feet out of perpendicular, there is on the outside a winding pathway from the ground to the top of the tower. It is said that Napoleon rode on horseback up this pathway. It is possible that it could be done, but it would take much more nerve to do it than I can lay claim to. Inside, are stairs that wind round and round the tower. Up those I went to the top, where are the bells, 8 in number. Above the top chamber are the battlements, and some smaller bells. From here is obtained a fine view of the surrounding country. We next visited the great cathedral. This is, I think, one of the most imposing of the cathedrals in Italy. There are many grand pictures and other works of art that cannot be surpassed anywhere. Here is the great bronze lamp, the swinging of which suggested the pendulum to Galileo, and it was here that I saw on the desk of the pulpit the Bible chained with a big chain and a big padlock on it, so teaching that the word of God is to be kept sacred.

Surrounded by a group of others, who, one by one, made known their errands, and departed, leaving him alone with a young lady who had patiently waited her opportunity. "Well, Miss Carter?" he said, enquiringly. "I waited, Mr. Tolman, to tell you that I must give up my class." "Why?" "With a laugh that sounded almost like a sob, she replied, "Because I am neither Oliver Optic nor Mayne Reid." "That seems a strange reason why your class should lose its teacher." "I mean," explained Miss Carter, "that my boys feed upon such highly-spiced food during the week that the fare I am able to provide does not suit their taste. You see how they behaved to-day." "Yes, you lost control over them." "Entirely; and Mr. Tolman, you don't know how I have tried to interest them. I've told them the most thrilling stories; I've drawn my illustrations from history—ancient and modern—I've read piles of boys' books, hoping to catch the style they like, but I cannot hold their attention. They grow worse and worse, and I must give them up." "How about the old, old story?" asked the superintendent, gravely. "Why Mr. Tolman, they would attempt it; they won't take a bit of 'preaching' as they call it. I'm sure they would never come Sunday School again."

"My dear Miss Carter," said Mr. Tolman, "those boys have selected you for their teacher, and you have accepted the charge. The thought not to be lightly broken I am not surprised that you are discouraged; seven restless boys are not easily controlled, but Miss Carter, I fear, in your efforts to entertain and interest, you have forgotten the true aim of Sunday School teaching. You have failed, you say, in your own plans and methods; have you sought help of the power that alone can bring truth home to those young hearts? The theory of the cross will never lose its power. Try again. Interest them by your own earnestness and love for your theme." Miss Carter said no more. She felt the reproof and realized her mistake. She had felt competent to instruct her class in the lesson of the week; the personal application she usually omitted or referred to only in a general way that would not prove distasteful. Her

went away. In the night school the frequent changes, particularly in my department, caused nearly all my boys to drop out, but many of them have returned, so I now have as many as I can teach every night. I am glad to see that those who seemed to be thinking most seriously on the subject of Christianity, and in whom I was most interested, have, most of them, returned. Dr. Hartwell has been away a good deal, but we have had a Chinese brother from Portland, who used to live here, and who preaches a good deal to fill his points. He has gone back to Portland to wind up his business there, and then he expects to return and make his home here. I hope he will be very helpful to us. I expect he has been somewhat overwhelmed with the "carus" of this world and the delectableness of riches for a year or two, but he seems to preach earnestly and is no doubt a good man and a man of some ability. He had not much education before he became a Christian, but has studied and informed himself well since he joined the church. It is astonishing to see how some of the old-time Christians do come out in the "re-educating" themselves.

Mrs. Hartwell is so well and strong. It seems like old times to see her so well and able to go where she pleases, but Dr. Hartwell does not look very well. He has been overworked with work and care. I am so much pleased with what Brother Gambrell wrote about "Woman's Work." Oh, that all our sisters could look at it as we do, simply gathering together the little in addition to what our brethren are giving, and uniting our prayers to God for a blessing on our missionaries and their work. I had a letter from a dear sister recently, she says: "We had a Woman's Mission Meeting yesterday, all to ourselves, as our pastor is away at the Association. It was very sweet to me. I hope we were all drawn nearer together, and nearer our missionaries and to our Savior." I hope all our societies will have mission prayer-meetings in connection with their work.

ELLEN C. EDWARDS

### Selected.

#### Miss Carter's Class.

Sunday-School was over, the superintendent stood at the door, surrounded by a group of others, who, one by one, made known their errands, and departed, leaving him alone with a young lady who had patiently waited her opportunity. "Well, Miss Carter?" he said, enquiringly. "I waited, Mr. Tolman, to tell you that I must give up my class." "Why?" "With a laugh that sounded almost like a sob, she replied, "Because I am neither Oliver Optic nor Mayne Reid." "That seems a strange reason why your class should lose its teacher." "I mean," explained Miss Carter, "that my boys feed upon such highly-spiced food during the week that the fare I am able to provide does not suit their taste. You see how they behaved to-day." "Yes, you lost control over them." "Entirely; and Mr. Tolman, you don't know how I have tried to interest them. I've told them the most thrilling stories; I've drawn my illustrations from history—ancient and modern—I've read piles of boys' books, hoping to catch the style they like, but I cannot hold their attention. They grow worse and worse, and I must give them up." "How about the old, old story?" asked the superintendent, gravely. "Why Mr. Tolman, they would attempt it; they won't take a bit of 'preaching' as they call it. I'm sure they would never come Sunday School again."

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moral lessons she had prepared with great care, and it was her inability to hold their attention that had disheartened her. As the days passed, she grew more and more humble, and, as never before, turned to the never failing source of strength. It was easy to talk of Romans and Spartans, of Alexander and Napoleon, but to interest her boys in the "story of old" seemed well-nigh impossible. It is seldom necessary to seek opportunities to impress lessons upon the young. Miss Carter's opportunity came the next Sunday during the lesson of the day. A railway accident that had been the topic of the week occupied the minds of the boys to the exclusion of other subjects. It seemed impossible to win their attention or prevent the whispered conversation that frequently broke in upon her explanations. Pausing a moment in her perplexity, "Father said the engineer might have saved his life," she heard one say. He saved lots of others, though," said another. "Yes," remarked a third, "that's what I call brave." Here was the opportunity; the time given for these was hastened and never had the boys listened more attentively than to this story of his who

"Suffered the pain and shame of the cross And died for the life of his foes." The old story seemed to them new, and the earnest appeal from the full heart of their teacher impressed them. Weeks passed, but Miss Carter's boys seemed not to weary of the Sunday-school. There was sincerity and love in the voice that now invited them to the Savior, and the personal interest in each was a tie that bound them firmly to their teacher. She was often dismayed by their ignorance, their erroneous ideas, their thoughtlessness and weak moral sense, but her patience and zeal seemed equal to every demand, and love for her work forbade the thought of relinquishing her charge. Nor were her labors fruitless; the boys "took knowledge of her," and seeing the Christian life and character so exemplified in one they loved, were ready to follow whither she led.—New York Observer.

#### The Country Pastor.

The simple annals of a country pastor's daily life are uniform and uneventful, and afford little scope for the biographer's pencil. Interesting and precious as any work done on earth in heaven's eyes, it is the least possible in the world's regard. Angels took down upon it; busy, eager, bustling men heed it not. A calm routine of lowly though sacred duties, a constant unvaried ministry of love it flows on in a still and quiet stream arresting no attention by its noise, and known alone to the lowly homes it visits on its way, and the flowers and fields it waters. The young pastor of Dan was no exception to this. He preached the word; dispensed the sacred Supper; warned the careless; comforted the sorrowing; baptized converts; blessed the union of young and loving hearts; visited the sick, the dying; buried the dead; pressed the hand, and whispered words of peace into the ear of mourners; carried to the poor widow and friendless orphan the charity of the church and his own; slipped in softly into some happy home, and gently broke the sad news of the disaster far away; lifted up the fallen one from the ground, and pointed to him who receiveth the publicans and the sinners—those things, and such as these, he did in that little home-walk for twenty successive years, day by day; but that was all. There is much here for the records of the sky, but nothing, or next to nothing, for the noisy annals of time.—The Pastor of Kilsyth.

DEAR SISTER GAMBRELL:—I sent you a few weeks ago some extracts from Mrs. Jane L. Sanford's letters, knowing that many of your readers are interested in her work. I now send a few more, as I promised: "I am just home from Chinatown. I had eleven children in school to-day, and visited three families. Have fourteen names enrolled in the day school since it re-opened, of which number five are girls. Isn't that encouraging? I am encouraged by it—getting the girls. That is what all the schools have tried to do and failed. I think I will have more if these few remain, and I believe they will. One is the daughter of a Baptist mother and a Congregational father. She is only six years old, but learns very well. The rest have heathen parents. I am very well." At a later date she writes: "Four of the little girls come to school pretty regularly; two others come sometimes. I am so happy and thankful for this beginning. My pupil in both schools are chiefly the same I had before I

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